

CONFIDENTIAL.]

REPORT

[No. 21 of 1897.]

NATIVE PAPERS

FOR THE

Week ending the 22nd May 1897.

CONTENTS:

| | Page. | | Page. |
|--|-------|---|-------|
| I.—FOREIGN POLITICS. | | (f)—Questions affecting the land— | |
| The <i>Englishman's</i> abuse of the Sultan ... | 419 | Nil. | |
| II.—HOME ADMINISTRATION. | | (g)—Railways and communications, including canals and irrigation— | |
| (a)—Police— | | The Seorauli station ... 433 | |
| Mr. Bucklin of Sharnpur, Mymensingh district ... | ib | The Central Bengal Railway under the management of Messrs. Rothchild and Company ... ib | |
| The District Superintendent of Police, Malda ... | ib | (h)—General— | |
| <i>Gundas</i> in Calcutta ... | ib | The improvement of Indian agriculture ... ib | |
| Sir John Lambert as the head of the Calcutta Police ... | 420 | Mr. Bamford ... 424 | |
| (b)—Working of the Courts— | | Civilian in Native States and zamindaris ... ib | |
| The Ranaghat railway case ... | ib | The forest administration in India ... 425 | |
| The Subdivisional Officer of Dumka's treatment of Rani Sivasundari ... | ib | The value-payable system ... ib | |
| A Deputy Commissioner's treatment of a Rani ... | 421 | Agricultural improvement in India ... ib | |
| The ear-pulling case ... | ib | III.—LEGISLATIVE. | |
| The Hooghly Magistrate's treatment of his amla ... | ib | The Calcutta Corporation's representative in the Bengal Council ... 426 | |
| The Hooghly touters ... | ib | The Religious Endowments Bill ... ib | |
| (c)—Jails— | | IV.—NATIVE STATES. | |
| Nil. | | Ill-treatment of the Begum of Radhunpur ... 427 | |
| (d)—Education— | | V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE. | |
| The Chittagong Madrassa ... | 422 | Reports of scarcity ... 428 | |
| The Dacca College in the last University Examinations ... | ib | Distress in the Burdwan district ... ib | |
| Unsuccessful students in the Diamond Jubilee ... | ib | The Magistrate of Khulna in the local distress ... ib | |
| (e)—Local Self-Government and Municipal Administration— | | Distress in the Chittagong district ... 429 | |
| Cholera in Chittagong ... | ib | Food and water scarcity ... ib | |
| Cholera and small pox in the Hooghly district ... | ib | Distress in Chittagong ... ib | |
| Publication of lists of nominated Commissioners in the Presidency Division ... | 423 | Delay in granting takavi loans in Faridpur ... 430 | |
| | | Distress in the Pabna district ... ib | |

| | Page. |
|--|-------|
| Distress in the Dinajpur district ... | 430 |
| Distress in the Manikganj sub-division in the Dacca district ... | ib |
| Relief of distress in the Bankura district ... | 431 |
| A death from starvation at Hooghly ... | ib |
| Distress in the Noakhali district ... | ib |

VI.—MISCELLANEOUS.

| | |
|--|-----|
| Commemoration of the Diamond Jubilee ... | ib |
| The best way of commemorating the Diamond Jubilee ... | ib |
| The question of the commemoration of the Diamond Jubilee ... | ib |
| The <i>Mihir-o-Sudhakar's</i> attack upon Hindu widows ... | 432 |
| The Lieutenant-Governor's leave ... | ib |
| The Officiating Lieutenant-Governor ... | ib |

| | |
|---|-----|
| India's attitude towards England and England's attitude towards India ... | 433 |
| The Diamond Jubilee memorial ... | ib |
| Messrs. Gokhale and Naoraji before the Welby Commission ... | 434 |
| The Lieutenant-Governor's illness ... | ib |
| The Lieutenant-Governor's leave ... | ib |

URIA PAPERS.

| | |
|--|-----|
| Plague inspection ... | 435 |
| Railway complaints ... | ib |
| Registration work in the Central Provinces ... | ib |

ASSAM PAPERS.

Nil

LIST OF NEWSPAPERS.

| No. | Names of Newspapers. | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. | REMARKS. |
|-----------------|-------------------------------------|-----------------------|---------------------------------|---|----------|
| BENGALI. | | | | | |
| <i>Weekly.</i> | | | | | |
| 1 | "Bangavasi" ... | Calcutta | 20,000 | 15th May, 1897. | |
| 2 | "Basumati" ... | Ditto | ..... |  |  |
| 3 | "Hitaishi" ... | Ditto | 800 | 18th ditto. | |
| 4 | "Hitavadi" ... | Ditto | About 4,000 | 14th ditto. | |
| 5 | "Mihir-o-Sudhakar" ... | Ditto | 1,250 | | |
| 6 | "Navayuga" ... | Ditto | 290 | | |
| 7 | "Sahachar" ... | Ditto | About 500 | 12th ditto. | |
| 8 | "Samay" ... | Ditto | 3,000 | | |
| 9 | "Sanjivani" ... | Ditto | 3,000 | 15th ditto. | |
| 10 | "Som Prakash" ... | Ditto | 800 | 17th ditto. | |
| 11 | "Sulabh Samachar" ... | Ditto | ..... | 15th ditto. | |
| 12 | "Vikrampur" ... | Ditto | 200 | 14th ditto. | |
| <i>Daily.</i> | | | | | |
| 1 | "Banga Vidya Prakashika" ... | Ditto | 300 | 13th to 15th and 17th to 20th ditto. | |
| 2 | "Dainik-o-Samachar Chandrika." ... | Ditto | 1,000 | 16th to 20th ditto. | |
| 3 | "Samvad Prabhakari" ... | Ditto | 1,132 | 17th to 21st ditto. | |
| 4 | "Samvad Purnachandrodaya" ... | Ditto | 200 | 14th, 15th and 17th to 19th ditto. | |
| 5 | "Sulabh Dainik" ... | Ditto | Read by 3,000 | 14th, 15th and 17th to 20th ditto. | |
| HINDI. | | | | | |
| <i>Weekly.</i> | | | | | |
| 1 | "Bharat Mitra" ... | Calcutta | 2,000 | 13th ditto. | |
| 2 | "Hindi Bangavasi" ... | Ditto | 10,000 | 17th ditto. | |
| PERSIAN. | | | | | |
| <i>Weekly.</i> | | | | | |
| 1 | "Hublul Mateen" ... | Ditto | 500 | 10th and 17th ditto. | |
| URDU. | | | | | |
| <i>Weekly.</i> | | | | | |
| 1 | "Darussaltanat and Urdu Guide." ... | Calcutta | 310 | 13th ditto. | |
| 2 | "General and Gauharisafi" ... | Ditto | 390 | 16th ditto. | |

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|-------------------------------|---|---------------------------------|---------------------------------|---|--|
| BENGALI. BURDWAN DIVISION. | | | | | |
| Fortnightly. | | | | | |
| 1 | "Ulubaria Darpan" ... | Ulubaria ... | 550 | | |
| Weekly. | | | | | |
| 1 | "Bankura Darpan" ... | Bankura ... | 500 | 16th May, 1897. | |
| 2 | "Burdwan Sanjivani" ... | Burdwan ... | 250 | 11th ditto. | |
| 3 | "Chinsura Vartavaha" ... | Chinsura ... | 620 | 16th ditto. | |
| 4 | "Education Gazette" ... | Hooghly ... | 1,280 | 14th ditto. | |
| BENGALI. PRESIDENCY DIVISION. | | | | | |
| Weekly. | | | | | |
| 1 | "Murshidabad Hitaishi" ... | Murshidabad ... | 696 | 12th ditto. | |
| 2 | "Murshidabad Pratinidhi" ... | Berhampore ... | 300 | 12th and 19th March, 1897. | This paper is neither regularly published nor regularly issued. |
| 3 | "Pratihar" ... | Ditto ... | 603 | ..... |  |
| URIYA. ORISSA DIVISION. | | | | | |
| Weekly. | | | | | |
| 1 | "Sambalpur Hitaishini" ... | Bamra in the Central Provinces. | ..... |  | This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained. |
| 2 | "Samvad Vahika" ... | Balasore ... | 190 | 1st April, 1897. | |
| 3 | "Uriya and Navasamvad" ... | Ditto ... | 309 | 31st March, 1897. | |
| 4 | "Utkal Dipika" ... | Cuttack ... | 480 | 3rd April, 1897. | |
| HINDI. PATNA DIVISION. | | | | | |
| Monthly. | | | | | |
| 1 | "Bihar Bandhu" ... | Bankipur ... | About 600 | ..... |  |
| Bi-weekly. | | | | | |
| 1 | "Aryavarta" ... | Dinapur ... | 1,000 | 12th and 15th May, 1897. | |
| URDU. | | | | | |
| Weekly. | | | | | |
| 1 | "Akhbar-i-Al Punch" ... | Bankipur ... | 500 | 23rd April and 15th May, 1897. | |
| 2 | "Gaya Punch" ... | Gaya ... | 400 | 10th May, 1897. | |
| BENGALI. BHAGALPUR DIVISION. | | | | | |
| Fortnightly. | | | | | |
| 1 | "Gaur Varta" ... | Malda ... | ..... | 11th ditto | |
| BENGALI. RAJSHAHI DIVISION. | | | | | |
| Weekly. | | | | | |
| 1 | "Hindu Ranjika" ... | Boalia, Rajshahi ... | 243 | 12th ditto. | This paper is not regularly published for want of type. |
| 2 | "Rangpur Diprakash" ... | Kakina, Rangpur ... | 180 | 13th ditto. | |
| HINDI. | | | | | |
| Monthly. | | | | | |
| 1 | "Darjeeling Mission ke Masik Samachar Patrika." | Darjeeling ... | 700 | | |
| BENGALI. DACCA DIVISION. | | | | | |
| Fortnightly. | | | | | |
| 1 | "Kasipur Nivasi" ... | Kasipur, Barisal ... | 315 | | |

| No. | Names of newspapers. | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. | REMARKS. |
|-----------------------------|----------------------------------|-----------------------|---------------------------------|---|----------|
| <i>Weekly.</i> | | | | | |
| 1 | "Barisal Hitaishi" ... | Barisal ... | ..... |  |  |
| 2 | "Charu Mihir" ... | Mymensingh ... | 900 | 10th May, 1897. | |
| 3 | "Dacca Prakash" ... | Dacca ... | 2,400 | 16th ditto. | |
| 4 | "Sanjay" ... | Faridpur ... | ..... | 14th ditto. | |
| 5 | "Saraswat Patra" ... | Dacca ... | About 500 | 15th ditto. | |
| ENGLISH AND BENGALI. | | | | | |
| <i>Weekly.</i> | | | | | |
| 1 | "Dacca Gazette" ... | Dacca ... | 500 | 17th ditto. | |
| BENGALI. | | | | | |
| CHITTAGONG DIVISION. | | | | | |
| <i>Fortnightly.</i> | | | | | |
| 1 | "Tripura Prakash" ... | Comilla ... | 900 | | |
| <i>Weekly.</i> | | | | | |
| 1 | "Sensodhini" ... | Chittagong ... | 120 | 14th ditto. | |
| BENGALI. | | | | | |
| ASSAM. | | | | | |
| <i>Fortnightly.</i> | | | | | |
| 1 | "Paridarshak-o-Srihattavasi" ... | Sylhet ... | ..... |  |  |
| 2 | "Silchar" ... | Silchar, Cachar ... | ..... |  |  |

I.—FOREIGN POLITICS.

THE *Hublul Mateen* of the 10th May says that the *Englishman* of the 5th May could not bear to see the Greeks continually defeated by the Turks. That paper found no other means of helping the Greeks than pouring phials of venom upon the devoted head of the Sultan. It vilifies the Sultan by sometimes calling him Abdul the damned, and sometimes Abdul pure and simple, as if he were a common boy-khitmatgar. The *Englishman* representing, as it does, the Anglo-Indian community has not the least idea that its abuse of the Sultan will lower its own position as well as the prestige of the British Government in the estimation of the Musalmans of India. Some Egyptian journalists were punished for attacking the English policy in Egypt. But there is none to take the *Englishman* to task for its foully abusing the Sultan. The Government also does not think it worth its while to inflict upon the *Englishman* an exemplary punishment for wilfully offending the Musalman community in India.

HUBLUL MATEEN,
May 10th, 1897.

II—HOME ADMINISTRATION.

(a)—Police.

2. The *Charu Mihir* of the 10th May complains that Mr. Bucklin, an officer of Raja Suryyakanta Acharyya at Sherpur, lately wounded a man by firing in the direction of a public road at about 11 A.M., an hour at which the traffic on that road is very brisk. Another day he threw down a school-boy while riding. Other instances of similar recklessness on his part are heard of. The Raja should not allow this English gentleman to live in the native quarter.

CHARU MIHIR,
May 10th, 1897.

3. The *Gaur Varta* of the 11th May complains of the conduct of the District Superintendent of Police, Malda. The District Superintendent has asked Maulvi Abdul Aziz whether there is any probability of a Hindu-Musalman quarrel during the *Bakr-id*, and has also told him that he would prevent all Hindus from passing by the road in front of the Jumma Musjid during the festival. This foolish assurance is most likely to incite the Hindus and embolden the Musalmans, and thereby precipitate a quarrel between the two communities. The District Superintendent may close the road against the Hindus, but how will he prevent the Hindus from mustering strong in the adjoining fields and gardens? How again will a handful of policemen fare pitted against an infuriated mob? There was very little likelihood of a breach of the peace in Malda, but the Superintendent's conduct may lead to one. The leaders of the Hindu and Musalman communities are well disposed towards one another, and they will not allow their co-religionists to fly at one another's throat. Last year there was a small quarrel between a handful of illiterate Hindus and Musalmans. The District Superintendent is an enemy of the Malda Musalman community. That he is not a friend of the Musalmans was clearly proved by his conduct in the last year's Hindu-Musalman quarrel. The Musalmans therefore should not be misled by him into picking a quarrel with the Hindus. The Superintendent has given out that the Musalmans have a right to slaughter cows in the Jumma Musjid. It is, however, a fact that never before the last year was a cow slaughtered in that place.

GAUR VARTA,
May 11th, 1897.

4. The *Hitavadi* of the 14th May says that it is not safe to walk the streets of the metropolis even in broad daylight. Complaints of oppression by *badmashes* at Pataldanga and on the Mirzapore Street are frequently heard. Most of these *badmashes* are released convicts. The other day one Giris and several other *gundas* severely beat two innocent passengers in front of the carpenter's yard at No. 68, Mirzapore Street. This Giris, on another occasion, threatened to strike a gentleman with a knife on a public street. These oppressions by *badmashes* give rise to various suspicions against the police. The Commissioner of the Calcutta Police is requested to attend to the matter.

HITAVADI,
May 14th, 1897.

SULABH DAINIK,
May 18th, 1897.

5. The *Sulabh Dainik* of the 18th May observes that Sir John Lambert has distinguished himself in his high office by his unflinching honesty and incorruptibility. His besetting fault, however, is that he has encouraged even undeserving police officers, and this misplaced encouragement has served to degrade and corrupt the police department.

(b)—*Working of the Courts.*

CHARU MIHIR,
May 10th, 1897.

6. The *Charu Mihir* of the 10th May has the following *anent* the Ranaghat railway case:—

The Ranaghat railway case.

We will not attempt to convey an idea of the enormity of the crime, which was committed by Collins and Lawson. The hatred and indignation which the public once felt for them is now all transferred to the Magistrate who tried them. If an Englishman had passed such a light sentence on the offenders, we could have understood his motive for doing so. But we could never dream that a Bengali, trained in England and holding the high office of a Magistrate, could be guilty of such weakness. If a Bengali boy, guilty of such conduct towards an English woman, had been punished so lightly by a Bengali Magistrate, a great agitation would have ensued, and the Magistrate would have run no small risk of losing his office. We cannot forgive the Magistrate because he is our countryman. By his judgment in this case he has furnished too good a ground for the charge that the Bengalis are weak, and his countrymen will not be satisfied even by crying a thousand shames against him.

The Magistrate could not realise the situation of the two helpless women in the railway carriage. Even a man attacked by a wild beast in a forest has some way of escape open to him, but those two poor women had no means of escape at all. The Magistrate has punished the wicked Lawson lightly on account of his youth. The indiscretion of the Magistrate is, indeed, immeasurable. Collins and Lawson are now probably laughing at the Magistrate who has punished them so lightly. In his tenderness for the offender's youth, the Magistrate forgot the fact that rascals of this class consider railway carriages in motion a very safe place for committing outrages upon female honour.

Let the Bengal Government consider the judgment passed in this case. The public will not feel at their ease so long as the offenders are not condignly punished. The public have not yet forgotten how Mr. Kiran Chandra De conducted himself in the Ranaghat Petroleum case, and if he is not taught a lesson this time, it will not be strange if fresh miscarriages of justice are committed by him.

7. The *Hitavadi* of the 14th May writes as follows:—

HITAVADI,
May 14th, 1897.

The Subdivisional Officer of Dumka's treatment of Rani Sivasundari.

If the account given by the *Amrita Bazar Patrika* of the oppression committed upon Rani Sivasundari of Dumka be true, it must be said that the old Nawabi oppression is being re-enacted in this country. It is much to be regretted that Englishmen, who are always eager to uphold the dignity of the law, and who are famous for their respect for law and order as well for their chivalrous regard for women, should show no trace of these traits in their national character in this country.

Raja Durvijay Singh of taluk Sunkora Balpat, in the Dumka district, was adjudged mad by the English Government in 1855. He died the year after, leaving an infant daughter of eight, the present Rani Sivasundari, and his estate came under the Court of Wards. When the Rani came of age, the Court of Wards should have made over the estate to her, or declared her unfit to manage it. But it did neither, and the Rani, the owner of an estate, with an annual income of 10 or 12 thousand rupees, continued to live in a cottage like the poorest of the poor on an allowance of Rs. 375.

The Rani is now 50 years old. She has three sons, of whom the eldest, who has attained his majority, has been declared insane by the Court of Wards, and confined in the Patna Lunatic Asylum. The Rani prayed that her son might be sent to Calcutta for medical examination, but her prayer was rejected.

The reader perhaps imagines that the expenses being so small, considerable savings have accumulated under the Court of Wards. But nothing of the kind. The Rani's father left a debt of 25 thousand rupees, a debt which, considering the annual income of the estate, could, with skilful management, be cleared off in two or three years. But the Court of Wards proceeded in an extraordinary fashion. It raised the sum of 25 thousand rupees by a mortgage of the estate to Messrs. G. H. Grant and T. Grant, at a rate of interest which is not known. The Court also gave them a lease of the estate for 10 years and granted them a commission of 25 per cent. for the collection of rent, although the Receiver of the High Court charges a commission of only 10 per cent. for such purposes. The two Englishmen thus swallowed a large sum of money in the shape of interest and commission, and the result was that in 1876 they claimed 50 thousand rupees as their due. This sum was raised by mortgaging the property to Mr. Baker, Civil Surgeon of the Sonthal Parganas.

The Rani has lately constructed a dwelling-house; but the Court of Wards refuse to sanction the cost of the religious ceremonies which would be required on the occasion of its first occupation.

In November last the Rani came to Calcutta to bathe in the Ganges, and on that occasion took legal advice as to the best means of recovering her estate. The result was that even her monthly allowance was stopped. The Rani then sent a representation to the Board of Revenue which has yet passed no orders upon it.

On the 8th April last, however, the Rani received a notice from Mr. Cumming, Subdivisional Officer of Dumka, requiring her to appear in Court to answer certain questions. The Rani, of course, refused to appear. A warrant was then issued against her, in virtue of which a constable entered into the Rani's house and arrested her. The Rani is now at large on a bail of 100 rupees. The Subdivisional Officer's proceedings have been throughout illegal. It was highly improper to require a respectable *pardanishin* lady to appear in Court, and then the warrant specified no offence. The Lieutenant-Governor is requested to attend to the matter.

8. Referring to the case in which Rani Sivasundari of Naya Dumka, in the Sonthal Parganas district, has appealed to the Calcutta High Court against the decision of the Deputy Commissioner of that place, the *Sanjivani* of the 15th May requests the Lieutenant-Governor to call for an explanation from the Deputy Commissioner as to why he has ill-treated the Rani and also an explanation from the Court of Wards as to why it has not as yet restored to her the estate of her father.

SANJIVANI,
May 15th, 1897.

9. The *Bangavasi* of the 15th May is not satisfied with the decision in the ear-pulling case. Hindus, Musalmans and Native Christians are all equally dissatisfied with this decision. This is the first time that one learns that ear-pulling is no insult to a gentleman.

BANGAVASI,
May 15th, 1897.

10. The *Chinsura Vartavaha* of the 16th May says that the amla of the District Magistrate's Court, Hooghly, try their best to obey the Magistrate's order, requiring them to attend punctually at 10 A.M., but some of them, who have to come from a distance, are sometimes slightly late. For this offence they are fined by the Magistrate 3 or 4 rupees. A clerk, drawing a pay of 20 rupees, having prayed for the remission of a fine of 4 rupees and odd annas which had been inflicted on him for late attendance for two days, the Magistrate showed his generosity by enhancing the fine to full 5 rupees.

CHINSURA
VARTAVAHA,
May 16th, 1897.

11. The same paper complains that the list of touters prepared by the Nazir of the Magistrate of Hooghly is not complete, many touters having deceived him by the false declaration that they were muharrirs of pleaders or mukhtars. Indeed, these touters sit in the Court like muharrirs, with papers spread before them, and cheat unwary litigants from the mufassal by promising to conduct their suits at cheap rates. It is hoped that the experienced Deputy Magistrate, Babu Pyarimohan Banerji, will include these wily touters in the list.

CHINSURA
VARTAVAHA.

(d)—Education.

SANSODHINI,
May 14th, 1897.

12. The *Sansodhini* of the 14th May is not satisfied with the management of the Chittagong Madrassa. The *Maulvis* do not stir out of their homes, and do not cultivate

the acquaintance of the men of light and leading in the town. This is the reason why the *elite* of the town were conspicuous by their absence on the occasion of the last prize distribution. It is a matter of regret that the students of the Madrassa are not taught etiquette. Why again were three years' prizes distributed in one year?

DACCA PRAKASH,
May 16th, 1897.

13. The *Dacca Prakash* of the 16th May regrets that the Dacca College has very sadly figured in the last University examinations. The examination results of the College have never been good since the transfer of Mr.

The Dacca College in the last University Examinations. Booth and Babu Nilkantha Mazumdar, and it has cut a very sorry figure under the Principalship of Mr. Mondy. The Brahmo Professors are good for nothing, and Mr. Robson has a name which he cannot justify. The Hindu Professors of Sanskrit and Mathematics alone have kept up the prestige of the College.

SULABH DAINIK,
May 18th, 1897.

14. One Dr. Bhuban Mohan Gangopadhyaya writes in the *Sulabh Dainik* of the 18th May that the candidates for the last University Examinations, who have been plucked more by way of accident than anything else, should be passed. It is not desirable that they should remain sorry and disheartened during the celebration of the Diamond Jubilee when everyone will assume a glad face and make himself merry.

(e)—Local Self-Government and Municipal Administration.

SANSODHINI,
May 14th, 1897.

15. The *Sansodhini* of the 14th May complains of an outbreak of cholera in Chittagong town and the adjoining villages. Both the District Board and the Municipality have

Cholera in Chittagong. sanctioned additional expenditure on account of medicine for the treatment of cholera patients; but what can money do for their treatment if medicine is not purchased, and men are not appointed to administer them? The *panchayets* of Shola report that cholera has virulently broken out in that place. But the authorities are quite indifferent and blind to the sufferings of the people. Cholera patients are not admitted to the hospital, and those that are admitted are not properly taken care of. A few days ago Sarat Mudi sent a cholera patient to the hospital, but he was refused admission. No additional men have been appointed to nurse the cholera patients, although it is urgently necessary that an additional compounder and a native doctor should be appointed. The hospital arrangements are notoriously bad everywhere. In Rahamutganj, in Chittagong, cholera patients are left to themselves, and few among those who were lodged in the hospital have recovered. Only the other day two gentlemen out walking passed by the hospital, and saw that the inmates of the cholera ward were left alone to their fate in the dark, and were crying piteously in their agony. Cholera is also raging violently in Chakbazar. This outbreak is clearly due to the scarcity of water resulting from the drying up of *Maghi jharna*. The writer not long ago observed that Gagan Babu's tank should be reserved for drinking water; but this advice was not heard, and the consequences have been disastrous. Filth has accumulated in the north of the town, but the Municipality has neglected to remove it. The outbreak of the epidemic is in no small measure due to this accumulation of filth.

CHINSURA,
VARTAVAHA,
May 16th, 1897.

16. The *Chinsura Vartavaha* of the 16th May says that cholera and small-pox are now found to rage all the year round throughout the Hooghly district. The writer concludes from careful enquiry that these diseases spread from poor Musalmans, who eat dried fish and the unwholesome flesh of diseased animals. The Civil Surgeon is requested to ascertain the cause of the prevalence of these diseases.

17. The *Hitaishi* of the 18th May wonders that, although municipal elections have long since been over in the Presidency Division, the list of the nominated Commissioners has not yet been published. As Chairmen cannot be elected before the list of nominated

Publication of lists of nominated Commissioners in the Presidency Division.

Commissioners has been published, this delay is causing great inconvenience to the municipalities, and is standing in the way of a smooth transaction of their business.

The delay is most probably due to the existing system of nominating Commissioners. This system therefore should be reformed.

HITAISHI,
May 18th, 1897.

(g)—*Railways and communications, including canals and irrigation.*

18. The *Hitavadi* of the 14th May requests the Agent of the East Indian Railway to raise the platform of the Seorafuli station at least by a foot. The station forms the point of junction with the Tarkeswar line, and has therefore a large traffic.

The Seorafuli station.

HITAVADI,
May 14th, 1897.

19. The same paper says that there has been great mismanagement on the Central Bengal Railway since it came under the management of Messrs. Rothschild and Company. One up and one down local train have been abolished to the great inconvenience of passengers.

The Central Bengal Railway under the management of Messrs. Rothschild and Company.

HITAVADI

The two morning passenger trains invariably arrive late to the great inconvenience of office employes. No separate carriage is also provided for females.

(h)—*General.*

20. The *Charu Mihir* of the 10th May writes as follows:—

The improvement of Indian agriculture. India has always been famous for the fertility of its soil. But the fertility of the soil diminishes in the course of time, and it becomes necessary to restore it by artificial means. The cultivators in this country are acquainted with but few modes of restoring lost fertility. In order to improve the present deteriorated condition of agriculture, it is therefore necessary to give the Indian cultivators agricultural education. Agricultural education is as much needed in the country as high education.

CHARU MIHIR,
May 10th, 1897.

In order to improve agriculture in this country European methods should be adopted, though with the adaptations demanded by the circumstances of this country. In order to effect this, it is necessary to collect information on various points. The Agricultural Department has collected a mass of information. But mere collecting of information will serve no useful purpose. The cultivators should be instructed in improved methods of agriculture, and in order to accomplish this object it is necessary to establish agricultural schools in various parts of the country. There are, indeed, agricultural schools in the Madras Presidency, and there is an agricultural school attached to the Sibpur Engineering College, but these schools cannot suffice for the needs of so large a country.

In order to give the cultivators of this country agricultural education it will be necessary to train a class of native teachers. Indian cultivators cannot be taught by English teachers; and even if they could be so taught, the scheme would be too costly. If the higher classes in this country are to be made to interest themselves in agriculture, it should be seen that they can make agriculture a source of their livelihood, and the country should be taught to regard agriculture as a respectable occupation. The one can be effected by the creation of agricultural teacherships, and the other by the creation of agricultural degrees, as in the Bombay University. In this way some members of the upper classes may be induced to take to agricultural pursuits.

Government should provide not only agricultural teachers, but also suitable agricultural books. It should lead the way by getting agricultural books prepared. But the preparation of agricultural books alone will not do. Agriculture is pre-eminently a practical subject, and model farms are needed for giving a training in it which will not be unpractical and therefore useless.

There are such farms at Sibpur, Burdwan and other places, but there should be more of them and all over the country.

Capital will be needed to carry on agriculture according to improved methods. The Indian cultivators are poor and they are becoming poorer by reason of the exactions of the money-lender. In order to improve the material condition of the Indian peasantry, it will be necessary to establish agricultural banks.

Cultivators should also be induced by the offer of land to emigrate from densely populated to sparsely peopled tracts like Assam, Cachar and the Central Provinces. Mr. Cotton made some valuable suggestions on the subject the other day in the Chamber of Commerce.

When agriculture improves, the people will be able to store sufficient food, and Government will have little cause to be afraid of visitations like famine.

Few of those whom Government has educated at Cirencester have been employed by it in agricultural work, so that the money which was spent on their agricultural education has been as good as wasted. If these men had been employed to effect improvements in agriculture, Government would have got something in return for the money which it spent upon their education, and the country would have, at the same time, greatly benefited.

It is not Government alone that has duties in connection with agricultural education; the zamindars too have duties in that connection.

HITAVADI,
May 14th, 1897.

21. The *Hitavadi* of the 14th May says that, foiled in his efforts to punish Ram Babu, Mr. Bamford is venting his spleen against the entire staff of local native signallers.

He has passed the following order:—

“No. 287.

It has been observed by the undersigned that some of the native signallers ignore his presence among them.

Official etiquette demands that the head of the office be acknowledged by being paid the compliment which is paid to all superiors.

Any breach of this observance will be severely noticed.”

J. BAMFORD, T.M.

After passing that order, Mr. Bamford began to appear before the signallers several times in an hour, simply to see whether they would acknowledge his presence or not in the manner prescribed by him.

The Bengali signallers talk to each other, as well as with the Deputy Telegraph Master, Ram Babu, in Bengali. This was intolerable to Mr. Bamford, who has issued the following order:—

“No. 286.

The attention of native staff is invited to the fact that any communication that may be necessary to pass between members of the staff should always be conducted in English.

It is requested that Deputy Telegraph Masters will report any contravention of this order.”

J. BAMFORD.

Whether Mr. Bamford is in office or not, some relative of his is always there to watch any contravention of this order, and it is no wonder therefore that there should be no want of complaints against the signallers. How long will this despotism continue?

HITAVADI.

22. The same paper says that many civilians are now anxious to accept service in Native States and zamindaris. Thus Mr. D. R. Lyall has accepted service in the Kuch Bihar State. Mr. Stevens, it is said, will accept the post of Manager of the Hutwa estate on his retirement from the Civil Service. It is rumoured that Mr. Stevens will act as Lieutenant-Governor of Bengal during Sir Alexander Mackenzie's absence on leave. What a sad fall it will be from the Lieutenant-Governorship of Bengal to the Managership of the Hutwa estate! The Viceroys and the Chief Justices too will soon probably accept service in Native States. Much harm may result from this

Civilians in Native States and zamindaris.

civilian practice of accepting service in Native States or zamindaris, for while yet in the public service, they may be led to do acts of injustice with a view to please their future masters.

23. The *Sanjivani* of the 15th May has the following on the forest administration in India:—

The forest administration in India.

The Indian forest law is extremely rigorous. It is an offence under this law even to pass by the side of a forest without a license. The Indian forests are an important source of revenue to the Government. In fact, there is no other source in this country from which the Government derives so easily such a large revenue and so many advantages. But advantageous as is the forest law to the Government, it is one of the powerful causes of the impoverishment of the Indian people. It is an instrument of oppression. It mercilessly grinds the people who are in this year of distress loudly complaining of its rigor and oppressiveness. The forest authorities are enforcing the law with greater and greater severity, and mercilessly persecuting the poor people, the helpless victims of their oppression.

Under one of the sections of this law, no one, as we have already said, can enter a forest without a license. The license fee is, however, prohibitively high and the restrictions under which this license has to labour are equally prohibitive. Not long ago an ascetic of Nasik in the Bombay Presidency entered a forest without a license to perform some religious ceremony. He was at once arrested and placed before the Magistrate, who let him off with a warning at the intercession of many men of light and leading in the locality. The ascetic was, however, required to furnish security for five hundred rupees, which, being an ascetic, he failed to do, and was consequently imprisoned for three months.

The period for which a person is allowed to live in a forest, even after paying the license-fee, is not sufficiently long. Once in a forest a man is subjected to harassing restrictions. He must not strike a light after seven in the evening, he must not keep with him any combustible substance, he must not keep even a match-box with him, and must not smoke. He must not use even the dry leaves and twigs in the forest. Who will willingly subject himself to these restrictions after paying a heavy license fee?

In this year of famine and water-scarcity, the suffering millions could have derived great advantage from the forests if these oppressive restrictions had been removed. The copious supply of water in the fountains in the forests would have quenched their thirst. Their starving cattle could have grazed on the forest lands. The dry leaves and twigs would have proved to the poor people an abundant supply of fuel. In the Native States people are allowed to use forests in many ways. But in British India none must touch a twig or walk by the side of a forest under heavy penalty. Not long ago thousands of *Dariyas* were found piteously crying near the forest by the side of the Sibara mountain in the Madras Presidency. It is a custom with these people to worship their gods once a year in the forest. But the forest authorities had not allowed them to enter it without a license.

24. The *Sulabh Dainik* of the 15th May complains that the existing value-payable system is a source of loss to senders.

The value-payable system.

Under the existing system the sender has to prepay the value-payable fee, and if the article posted is not taken and is returned to him, he does not get back the fee. Mischievous people often ask publishers and others to send things by value-payable post. Things are sent, but are not accepted and paid for. The senders become losers. Now this is, to say the least of it, an unfair arrangement. The value-payable fee is prepaid on the understanding that the post office will bring to the sender the price of the article sent. The fee is in fact nothing but a money-order fee. Why then should the post office not forfeit the fee in those cases in which it does not bring to the sender the price of the article sent? Rule 137, paragraph 2 in the Postal Guide cannot be justified. It creates an illegal contract which is null and void in law.

25. The *Dainik-o-Samachar Chandrika* of the 17th May has the following:—

Agricultural improvement in India.

The Madras University has declined to affiliate the Agricultural College at Saidapet, on the

SANJIVANI,
May 15th, 1897.

SULBH DAINIK,
May 15th, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 17th, 1897.

ground that the education imparted there is not of a very superior quality, and does not qualify a student for a degree examination of the University. What is true of Madras is much more true of Bombay, and nowhere has agricultural education made much advance. This explanation, however, has not satisfied the Government, and it still insists on the affiliation of the College. In Great Britain, the Edinburgh University alone has affiliated Agricultural Colleges and confers degrees in agriculture. In England there are two famous Agricultural Colleges, one at Cirencester and another at Downton. There are besides two Agricultural Schools. In all these institutions, education of a high standard is imparted, but still they are not affiliated by the Universities. In Madras, however, the Government is moving heaven and earth for the affiliation of the Agricultural College, which cannot hold the candle even to the Agricultural Schools in England. It has simply out of spite resolved to give passed students of the Saidapet College equal rank with the degree-holders of the University, and also to prefer them in making appointments. An attempt was made during Sir Ashley Eden's rule to establish an Agricultural School in Bengal, but it was frustrated by that shrewd Lieutenant-Governor. Sir Charles Elliott has established Veterinary Schools, and before long Agricultural Schools will be established in this province, although Sir Alexander, Sir Ashley's faithful disciple, will not countenance any such proposal. The Madras and Bombay Governments are up and doing, and we may soon come across B.A's. and M.A's. in agriculture. In this respect India is destined to beat England hollow where a century of agricultural education, agricultural literature, and agricultural societies has not led to the affiliation of a single agricultural college. In India, however, mushroom agricultural schools passing by the proud title of "Agricultural Colleges," and good only for show, are clamouring for University degrees. The Government most probably labours under the impression that a free dissemination of agricultural knowledge will make the Indian soil a hundred times more fertile and yield an abundance of corn which will fill the English markets, so that in course of time England will not have to depend upon America for her food-supply and will have plenty of food without experiencing the necessity of re-enacting the corn law in order to encourage home agriculture. Nothing, however, could be more visionary than these calculations. It is the Indian raiyat's chronic poverty and not his want of agricultural knowledge that stands in the way of any improvement being made in Indian agriculture. Nothing short of the improvement of the Indian raiyat's condition will make the Indian soil yield more than what it is yielding at present.

III.—LEGISLATIVE.

SAHACHAR,
May 12th, 1897.

26. The *Sahachar* of the 12th May is very glad at the election of Babu Narendra Nath Sen to the Bengal Legislative Council, and is sure that a wise, experienced and independent man like him will be able to do much good to the country in the Council.

HITAVADI,
May 14th, 1897.

27. The *Hitavadi* of the 14th May thus combats the objections of the opponents of the Religious Endowments Bill:—

The Religious Endowments Bill. *Objection No. I.*—The educated community is hostile to the mahants because of their jealousy of the wealth and influence of the latter, and hence their endeavour to get the Bill passed into law.

Reply.—Yes, the educated community is hostile to the mahants, but this hostility does not proceed from jealousy, but from an honest indignation against the wickedness of the latter. Indeed, it is hard to discover any conflict of interests between the mahants and the educated community that will account for such malicious hostility. It is absurd to suppose like the opponents of the Bill that the members of the educated community are all paupers and are therefore jealous of the wealth of the mahants.

Objection No. II.—The agitation is based on the misdoings of only a single mahant.

Reply.—No. In this very paper the oppressions by the mahants of Jaydev's *math*, Chandranath, Barabkanda, Lavanaksha, Kanchannath, Adinath, Sitakunda, Sangat Radhamadav have been frequently discussed. Besides these, the malpractices at the temple of Siva at Feni Athera, at the *bastan* of Sultan Badi, at Shaikh Sahib's *akhra*, at the shrine of Tripati in Madras, at

Tarkesvar, at Allahabad, and at the shrines of Orissa have been frequently commented upon. It is clear from this that every shrine is in a deplorable condition.

Objection No. III.—Why should it be sought to limit the exactions of the mahants when there is no means of limiting the exactions of those veritable blood-suckers, the pleaders and barristers?

Reply.—No analogy can be established between mahants on the one hand and pleaders and barristers on the other. One cannot be fleeced by lawyers so long as one does not go to law, and going to law is a sin according to the Hindu shastras, and it is a divine law that sinners should suffer. Besides exactions by lawyers affect only individuals, while exactions by mahants affect the entire community. No reasonable man will also say that because Ramchand, Shamchand, Rahim and Karim cannot for some unavoidable reason be checked in their career of oppression, therefore Jogendra, Mahendra, Nagendra and Dharendra too should be left unmolested.

Objection No. IV.—Government and the public have no right to interfere with the mahants, however wicked they may be, and their punishment should be left to God.

Reply.—The public are bound in duty to check those who apply religious endowments to the gratification of their own luxurious tastes, and who commit outrage upon of women even within the holy precincts of shrines. Both Government and the public are bound to see that effect is given to the pious wishes of the founders of religious endowments. Religious endowments are public property, and Government has every right to protect them. If Government has no such right, how could it pass Act XX of 1863, and how could it, prior to the passing of that Act, manage such endowments itself? That the punishment of the wicked should be left to God is a principle upon which people never act. The opponents of the Bill themselves will not recognise the validity of this principle if they are grievously wronged by anybody.

IV.—NATIVE STATES.

28. The *Sanjivani* of the 15th May has the following:—

Ill-treatment of the Begum of Radhampur.

The Resident of Radhampur is still playing his pranks with impunity. He has treated Lord Sandhurst's instructions with contempt, and is mercilessly persecuting the widowed Begum. His high-handedness and oppression have not abated one jot and have struck terror into the hearts of the Native Chiefs in the Bombay Presidency. On the 1st March last the Resident confiscated the jaghir with which the Begum was presented by her husband. She appealed against the Resident's decision, and this offended that august functionary. A heap of books and documents were one day being conveyed in a bullock cart to the Begum's Counsel. The cart was detained on the way and searched by the Resident's men. On another occasion one Jaluchand was carrying a few documents to the Begum's Counsel. He was arrested and the documents in his possession were forcibly taken to the Residency. During the hearing of the appeal, the European Superintendent of Police observed that so far as he was aware the Begum was not charged with any offence, and he did not know why she and her men were being badly treated by the Resident. As for himself, he was only carrying out the Resident's behests. The Police Superintendent thus confessed that the Resident's conduct was characterised by high-handedness.

On the 13th March last, when the hearing of the appeal was still going on, the Residency police entered the Begum's private quarters and searched her body in the presence of about twenty-five people who were all males. The next day the Begum was driven out of her palace and was obliged to take shelter in an old dilapidated building. She left her palace in tears, cursing the British rule. On the 20th March the Begum was driven even from this building and was made to take shelter in the verandah of the stables. Her servants and attendants left her in a body, and she and her daughters had to starve the whole day. But this is not all. The Begum has been placed under police surveillance, and a guard has been posted near the stables to watch her movements. This is then the condition of the Begum whose bidding even the Nawab had to carry out in his lifetime! Will not her ill-treatment sow seeds of discontent and disaffection in the minds of the Native Chiefs of India?

SANJIVANI,
May 15th, 1897.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

CHARU MIHIR,
May 10th, 1897.

29. The *Charu Mihir* of the 10th May publishes the following reports of scarcity:—

Reports of scarcity.

Puthalia, Tangail.—The famine-stricken people are getting weak, so much so that some of them have almost lost their voice. The majority of the villagers are getting scanty meals of rice at intervals of a day or a day and-a-half. No one is able to help another; all are almost equally distressed. Coarse rice is selling at Rs. 4 and 14 annas to Rs. 5 per maund, and paddy is selling at 13 or 14 seers and *china* at 15 seers per rupee.

Kanibag.—Nearly a fourth of the population can hardly procure one meal a day. Every one here must depend upon the money-lenders for their subsistence till the next *aus* crop, but in many cases money-lenders are not prepared to lend.

Jamalpur.—The distress here can no longer be concealed. Reports of distress have been received from Mocharer chur, Lakshmi's chur, Hadipara, Puran para, Nalbaid, Krishnapur, Kayastha para, Nandipara, Harindhara, Chhankanda, Nachhirpur, Jonail, Kendua, Bailjuri, Bangali, Kaidol, Shatabajpur, Dighli, Mohanpur, chur Palaskuri, Sripur, Rana Rampur, Fatepur, Saurmara, Baksiganj, as well as from many villages within the Sherpur thana. Some are starving while others are living on half rations or on such wretched food as unripe jacks, ripe or unripe *bels*, arums and potatoes. These people will die if not promptly relieved. The apathy of the Subdivisional Officer is really astounding. If he had represented the true state of things to the authorities, a liberal grant would no doubt have been received for relief purposes.

Jagannathganj.—The correspondent visited Gujabari, Bholar Diyar, Syampur, Dayalpur, Govindapatal, Pogaldigha, Binyafair, Tarani Ata, Takuria, Brahmanjani, Daulatpur, Lakshmipur, Guyahara, Chandanpur, Chukghuinsa, Barikandi, Jorbari as well as the *churs* Majnabari, Saldaha, Chhalal, Bawamari and Salgram. He was astonished to see a large number of emaciated children. Taking him for an enquiring officer the people pulled at his horse's bridle, intending to take him to their houses. The correspondent could find no rice or paddy in the two houses he visited at Gujabari. The parents had borrowed some broken grains of pulses from a neighbouring house and given the same to their children, boiled with herbs. They themselves had eaten nothing for two days. The correspondent found on enquiry that in many houses there was no seed-grain except that of jute.

Damdarpur.—There are 80 families in the village, of which not more than five eat at their own homes. Rice does not grow here in any large quantity, and pepper, brinjal, potato and other crops which grow here have grown this year in small quantities and are cheap in the market. Akbor Shaikh, Saritulla, Ebrahim Sarkar, Miyan Ulla Mandal, Naribulla Taluqdar, Miyan Bayati are in great distress with their families, each consisting of 7 or more members. Many of these families have been starving for two or three days.

Islampur.—The villagers are crying for food. Some are obtaining meals at intervals of one or two days. Coarse rice is selling at 7 or 8 seers and paddy at 11 or 12 seers per rupee. God alone knows how the poor will manage to live after a month.

BURDWAN SANJIVANI,
May 11th, 1897.

30. The *Burdwan Sanjivani* of the 11th May complains that distress prevails in many villages in the Burdwan district,

Distress in the Burdwan district.

where coarse rice cannot be had at more than 8 seers per rupee. Labourers are out of employment and even respectable people are feeling the pinch of scarcity. The authorities should no longer remain indifferent, but take steps to relieve the distress. The distress is felt most in several villages in the Katwan subdivision. Will not these people receive any help from the Famine Fund?

HITAVADI,
May 14th, 1897.

31. The *Hitavadi* of the 14th May is glad to learn from a correspondent

The Magistrate of Khulna in the local distress.

that Mr. Vincent, Magistrate of Khulna, inspected the Kaliganj poor-house after reading this paper's comments on relief-work as conducted there. Mr. Vincent was convinced of the truth of the statements made in this paper

and increased the rice doles by a chitak. The poor having asked for something to eat, the Magistrate bought sweetmeats for them with his own money. He carried in his arms, from the opposite side of the neighbouring stream, a woman with sores all over her body and placed her in the poor-house and appointed a nurse for her. He satisfied the poor who asked for relief by tenderly addressing them in good Bengali. He is known here as the "Ma Hakim." The correspondent prays that Mr. Vincent may never be transferred from the district.

Those who wish to be regarded as the "Ma Bap" of the people should be humane and considerate like Mr. Vincent. It is Englishmen of this type who laid the foundation of British rule in India.

32. A correspondent of the same paper thus describes the distress at Banigram within the Banskali thana of the Chittagong district:--

HITAVADI,
May 14th, 1897.

Distress in the Chittagong district.

"Go where you will, you will meet with only emaciated figures. People cannot get a morsel of rice even by begging for a whole day and are living upon leaves and herbs. The other day a woman was about to die of hunger and thirst on a roadside. She was saved by timely succour afforded by a private gentleman. The two children of that woman are bedridden from starvation. The woman herself still manages to live because of the assistance rendered by the local zamindars. Deaths from starvation are being reported by the police as deaths from diseases. On the 25th April last the Magistrate came here to inspect the condition of the people. Two hundred to 250 gaunt, emaciated figures appeared before him, but the Magistrate went leaving instructions with the Police Inspector to prepare a list of those who were really about to die of starvation. But before orders are passed for the relief of such people, many of them will leave this world. Taking the number of people about to die of hunger to be not more than five for each mauza, there must be at least 115 such people in the 25 mauzas for which lists have been called for by the Magistrate, and all these men will die of starvation before any relief is afforded."

It will be very disgraceful to Government if it cannot save the people even with the help of foreign donations for relief purposes.

33. The same paper publishes the following reports of food and water scarcity:--

HITAVADI.

Food and water scarcity.

Noadanga, Rangpur.—Rice selling at 5 or 6 seers per rupee and not available at the hat. Many are living on half rations or starving outright. Two carts containing paddy were lately plundered by the villagers.

Kanthal-Khulna.—Many respectable families have begun to starve. Many are living upon cocoanuts which, too, are now hardly procurable.

Bahirdia and Mansa-Khulna.—There is scarcity of water added to scarcity of food.

Banka Bhavanipur, Khulna.—Severe distress. Respectable families are living upon one meal, while cultivators can procure none at all. A remission of the chaukidari tax is absolutely necessary. The neighbouring stream has become very salt. This saltiness may be removed by the construction of an embankment along the Boalia khal.

Shirazbati, Nawapur, Jessore.—Scarcity of water added to scarcity of food.

Basundia.—Great distress here and in the neighbouring villages. An appeal to the Magistrate has borne no fruit as yet.

Kalia, Jessore.—Scarcity of water added to scarcity of food.

34. The *Sansodhini* of the 14th May, complains that the Chittagong Famine Relief Committee is doing nothing to relieve the prevailing distress. The District Magistrate, Mr. Anderson, though a good man himself, is doing nothing to help the starving people. Subscriptions are being raised, but they are not being utilised in behalf of the famine-stricken people. It is to be feared that they will be wasted on an official fad. People are also suffering from an acute water scarcity.

SANSODHINI,
May 14th, 1897.

Distress in Chittagong.

People are in the meantime being starved by inches. Deaths from starvation are not rare. Basunulla who was so long starving has now died. The other day a hungry woman came to the house of Babu Kamalakanta Sen, a

teacher of the local girls' school. The poor woman cried piteously for food not only for herself but also for her relatives at home. Is not even this woman worthy of receiving help from the Famine Fund?

SANJAY,
May 14th, 1897.

35. The *Sanjay* of the 14th May writes that many people have applied to the Faridpur Collectorate for *takavi* loans, but have not so far been successful. This delay is causing the applicants great hardship and inconvenience. It is to be hoped that the authorities will be good enough to take notice of these poor people.

SANJIVANI,
May 15th, 1897.

36. A correspondent of the *Sanjivani* of the 15th May complains of the prevalence of distress in many places in the Pabna district. Many will die if a large quantity of rice is not imported within a week or two. Rice is selling at 8 or 9 seers per rupee and paddy at 11 or 12 seers. Famine prices prevail in the market. The distress is most felt in the villages of Serkhali, Ruppur, Madlu, Dubaria, Dargapara, Nalua, Barobil and Angar. A peasant of the last mentioned village lately committed suicide after starving four days with all his family.

The following people are in great distress in Serkhali:—

1. Widow of Golam Ali. Aged thirty. Family of four. Debt Rs. 9. House dilapidated.
2. Chhobun Shaikh. Family of four. Debt Rs. 17. Pay Rs. 2 a month.
3. Banu. Family of four. Monthly income Re. 1.
4. Kedu. Family of six.
5. Munsu. Family of five. Debt Rs. 10. Daily earning two annas only.
6. Widow of Kabu Fakir. Two children. Lives by begging.
7. Widow. Sadu Pramanik. Aged sixty. Blind and infirm. Lives by begging.
8. Chhamir Shaikh. Family of twelve. Debt Rs. 95. Daily earning six annas only.
9. Mitu Fakir. Family of six. Lives by begging.
10. Madhu Chaprasi. Aged sixty. Family of five. Income Re. 1-4 per month.
11. Widow of Baru Shaikh. Aged 50. Has a child. Debt Rs. 7.
12. Mune Shaikh. Family of thirteen. Debt Rs. 20. Income three annas per day earned by himself and Rs. 2 per month earned by his brother.
13. Kanchhi Shaikh. Family of six. Debt Rs. 10. Daily earning two annas.
14. Abul. Family of six. Debt Rs. 20. Daily earning two annas.
15. Chhabu. Family of four.

The following people are in great distress in Ruppur:—

1. Hafez Sarkar. Family of six. Debt Rs. 200. Daily earning two annas.
2. Kangul Shaikh. Family of seven. Debt Rs. 90. Daily earning two annas.
3. Puri. Family of five. Debt Rs. 60. Pay Rs. 2 per month.
4. Pulin Shaikh. Family of ten. Debt Rs. 200. Daily earning two annas.
5. Babur Ali. Family of six. Daily earning three annas.
6. Doma Shaikh. Family of four. Debt Rs. 40. Pay Rs. 2 per month.

SANJIVANI.

37. Another correspondent of the same paper complains of the prevalence of scarcity in Raiganj in the Dinajpur district. This scarcity is due to the exportation of food-grains from the district. Coarse rice is selling at eight and fine rice at six seers per rupee.

SANJIVANI.

38. Another correspondent of the same paper is glad that the Sub-divisional Officer of Manikganj in the Dacca district has raised the wages of labourers on relief works from half-anna to one anna and-a-half per day. But even this rate is low enough. The poor of Manikganj being mostly Musalmans, among whom the *purda* system is strictly observed, their women

are not likely to serve on relief-works. The wages, therefore, of male members will not support the whole family if they are paid at this very low rate. The authorities should make separate and suitable provision for the women.

39. A correspondent of the *Bankura Darpan* of the 16th May says that the hopes of relief awakened by an official visit to Gangajalghati are fast disappearing. The local Sub-Registrar, who has been appointed Circle Officer, has up to this time included only 15 incapable persons in his list, although a large number of blind and lame men, as well as lepers, came to him crawling or leaning on sticks from neighbouring villages in the hope of obtaining relief. The Sub-Registrar dismissed these men with small quantities of fried rice and with the assurance that something would be done for them when the Circle Inspector came here.

BANKURA DARPAN,
May 16th, 1897.

40. The *Chinsura Vartavaha*, of the 16th May, says that a starving and emaciated Musalman arrived the other day at Hooghly from the North-Western Provinces and seated himself under a tree near the local Court. Some food was supplied to him, but he died the day after.

CHINSURA
VARTAVAHA,
May 16th, 1897.

41. The *Dainik-o-Samachar Chandrika* of the 17th May complains of the prevalence of distress in the Feni subdivision of the Noakhali district. Many are living on the roots of the plantation tree.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 17th, 1897.

VI.—MISCELLANEOUS.

42. The *Burdwan Sanjivani* of the 11th May does not approve of the erection of a statue in commemoration of the Diamond Jubilee. A statue stowed away in a corner of the town may embellish the place where it is placed, but it can be of no good whatever to the Indian public. It will attract the attention of few and will not in any way enhance the fame or glory of Her Majesty the Queen-Empress. The best way of commemorating the Diamond Jubilee will be to invest the money which is proposed to be devoted to a statue in the founding of a poor-house or in any other thing that will be likely to relieve the distress of the poor. Let a fund be created with the money which is going to be raised and let its interest relieve the distress of poor Hindu and Musalman ladies, who, being thus befriended, will ever pray for the welfare and prosperity of the Queen-Empress and her family. It is estimated that the statue will cost three lakhs of rupees. Invested at $3\frac{1}{2}$ per cent. interest this money will bring ten thousand and five hundred rupees a year. If you pay Rs. 30 a year to a distressed lady, you will support three thousand and fifty poor women out of the fund thus created. And what could be a more fitting memorial of the Diamond Jubilee than this? It is a pity that the men of light and leading in Calcutta should press for the erection of a statue, the money spent on the construction of which will be carried away from the country and will not be of any use to the Indian public.

BURDWAN SANJIVANI,
May 11th, 1897.

43. The *Bharat Mitra* of the 12th May knows of no fitter monument of the Diamond Jubilee than the restoration of the Jhalwar and Bhartpur Chiefs to power. The history of the British rule in India is a record of good deeds done to perpetuate the memory of some event or other in Her Majesty's auspicious reign; but it will be the first great act of its kind in the history of her rule in India, if Her Majesty shows mercy to the unfortunate Chiefs of Jhalwar and Bhartpur, who were deposed on a suspicion of misuse of power.

BHARAT MITRA,
May 12th, 1897.

44. The *Sahachar* of the 12th May writes as follows :—

SAHACHAR,
May 12th, 1897.

The question of the commemoration of the Diamond Jubilee. There can be no doubt that a statue of Queen Victoria will add to the beauty of Calcutta and that its erection will be a fitting expression of that reverence which all sections of the community feel for her. It is not therefore pleasant to oppose the proposal to erect a statue to her. Duty, however, compels us to oppose it. Never before did India propably see so bad a year. Plague has combined with famine to devastate the land. There is no peace or

happiness in any mind. It would not be right to erect a statue at a cost of three lakhs of rupees at such a time. What an amount of good can be done to the country with this money! How many acts can be done with that money which will be really gratifying to the Queen-Empress! Again, the erection of a statue does not appear to be the best mode of demonstrating the people's reverence for the Queen. Her image is not unfamiliar to the Indians. It is to be found on the current coins of the land. There is besides a statue of her in the Calcutta Museum, which is open to the public. Nor do Indians require any image of her in brass or stone, for her image, like that of man's tutelary god, is ever present in the Indian mind. Our *shastras* say that the best mode of showing one's reverence to one's tutelary god is to do acts that would be gratifying to him. Judging by this principle, the proposal of erecting a statue would hardly seem commendable. The Queen and her family are impersonations of charity and tenderness. Their greatest delight is to relieve the poor, to succour the distressed. One of Queen Victoria's daughters died of an infectious disease caught in a cottage in nursing a sick person. We are therefore sure that the Queen herself, if asked, will not approve of the proposal to erect a statue to her, but will say that something done for the relief of the poor will please her most.

We have to remark in conclusion that the best way of celebrating the Jubilee would be to do some work which will be beneficial to all communities. Only a small sum should be spent on the erection of a statue, and the remainder applied to the establishment of technical schools, &c.

45. The *Hitavadi* of the 14th May has the following:—

HITAVADI
May 14th, 1897.

The *Mihir-o-Sudhakar's* attack upon Hindu widows.

The mouthpiece of the Musalman community, the *Mihir-o-Sudhakar*, writes as follows in its issue of the 8th May last:—

"There are few widows in Hindu households who have not had 2, 3, 4, 5 foetuses destroyed. It is clearly proved by the case instituted by Saudamini at Benares that Hindu widows do not incur social blame by committing adultery. There is a slight trouble only if foetuses cannot be destroyed."

The man who can thus falsely abuse another religion or another community, the man who cannot respect and revere another's wife like his own mother or sister, and who declares his own meanness and family position by publishing false calumny, whatever religion he may follow or to whatever community he may belong, must be an object of hatred to all communities Hindu, Musalman, Christian, &c., and to all honest and righteous persons. We venture to say every true Musalman will be sorry at the disfiguring of the columns of the *Sudhakar* by the use of such baseless and nasty words. Those who unjustly wound the feelings of the Hindu or the Musalman community, place obstacles in the way of the establishment of good feelings between Hindus and Musalmans, and unnecessarily give pain to others by making unfounded statements, are enemies of the country, enemies of their own community, and rebels against their mother.

SULABH DAINIK.
May 14th, 1897.

46. Referring to the Lieutenant-Governor's illness and his six months' leave to enable him to go to England for a change,

The Lieutenant-Governor's leave.

the *Sulabh Dainik* of the 14th May observes that Sir Alexander Mackenzie has neglected his health in order to properly and conscientiously discharge his duties in these trying times. He did not even mind the advice of his medical attendants, fearing that his absence from the seat of Government might injure the interests of the people entrusted to his care. This is the reason why the Lieutenant-Governor went to Darjeeling so late. But even Darjeeling has done him no good, and he has been advised to go to England at once. May this change improve his health and again fit him for the arduous duties which he has to perform.

SULABH DAINIK.

47. The same paper is glad that Mr. Stevens will be the Officiating

The Officiating Lieutenant-Governor.

Lieutenant-Governor. Every one who has come into contact with Mr. Stevens cannot but admire him for the many good qualities he possesses. He is the pink of courtesy and is cool-headed and far-sighted. He is intimately acquainted with the men of light and leading in the country, and he will be a fit successor of Sir Alexander Mackenzie.

48. The *Bangavasi* of the 15th May has the following:—

India's attitude towards England and England's attitude towards India.

India's loyalty to England is genuine and sincere. It is as genuine as was Sita's fidelity to Rama. It does not therefore require to be proved. Sita did not and could not bear the indignity of being required to prove her fidelity in the presence of her lord. Mother Earth caved in and she entered her deep recesses, protesting love and fidelity and praying that she might, in her next life, get Ram Chandra again for her husband. So also is the Indian unwilling to prove his loyalty. It makes him burst into tears to know that his loyalty is questioned and he must prove it. The English Government is as a father unto us Indians. Without it we could not live as we are now living—in peace and comfort. The English Government has bound us to itself with ties of affection, and we owe it a debt immense of endless gratitude. It has given us roads and railways, the post office and the telegraph, hospitals and filtered water. It has kept a police to preserve the peace, established Universities for the promotion of education, and opened law courts for an impartial administration of justice. How can we forget this deep affection, this unlimited kindness, this wonderful patience and forbearance on the part of our rulers?

India cannot forget England; nor can England forget India. Can England forget that it is India who has adorned the English crown with the Kohinoor, that priceless and matchless jewel which has shed its lustre over all Europe? Can she forget this beautiful and majestic land watered by the sacred rivers—the Indus, the Ganges, the Godavari, the Jamuna and the Kavari, all singing, as it were, the praise of mighty and glorious England? Can she forget the Himalaya proudly holding up its head above the clouds—Kashmir, the land of eternal verdure, and Nepal and Bhutan and Sikkim? Can she forget sacred Allahabad or the impregnable fortress at the confluence of the rivers, in which the ancient *Akshay Bat* speaks of thousands of years of India's glory? Can she forget Benares and Puri and other sacred and historic places in India? Can England forget all these and can she forget the people over whom she rules? Can she forget the martial Puruvias by whose aid she conquered the Sikhs and the Mahrattas, or the Sikhs and the Gurkhas, with whose aid she can defy even mighty Russia? Can she also forget that she is the lord of all she surveys in India, and that about two hundred crowned heads are at her beck and call? Ancient Hastinapur (Delhi) is now a scene of her glory. Ajodhya (Oudh) proclaims her prowess, and Srikishnas' Dwaraka (Gujarat) is now an emporium of her commerce. Breezy Ootacamund, where eternal spring reigns, and Darjeeling, Simla and Nainital—can these be ever forgotten by Englishmen who at home shiver in the cold of their English winter? Can they ever forget the nectar-like mangoes of Malda, Murshidabad and Muzaffarpur? England can forget even these, but she can never forget that she is the ruler of the Hindus who rank as the greatest among the ancient nations of the earth—greatest in learning, intelligence, physical prowess; a nation which, though conquered, has bound its rulers to itself by ties of loyalty, which, still proud of its high lineage and superior training and education, holds English manners and customs in contempt, and which has still many things to teach to the other nations of the world.

49. The same paper has the following in an article headed "We do not want a statue."

The Diamond Jubilee memorial.

We do not approve of the proposal to erect a statue at three lakhs of rupees. We cannot afford to pay three lakhs of rupees for a piece of marble in this year of distress. Every rupee is to us more valuable than a gold *mohur*. It will be the height of folly to cast three lakhs of rupees into the sea under the excuse of loyalty. Will a statue be the best proof of our loyalty? Fools that you are, if you have a grain of true loyalty in you, enshrine the image of the Queen-Empress in your heart and worship it. Will not anything less than a marble statue satisfy you? Will your loyalty allow you to bear the sight of crows sitting upon the statue and freely easing themselves there, or of bats and owls making their nests in the marble dome, if a dome is erected to cover a statue?

We had occasion to interview many Rajas and Maharajas on the subject of the Diamond Jubilee memorial. It is our impression that they are not at

BANGAVASI,
May 15th, 1897.

BANGAVASI,

heart very much in favour of a statue. They are bound hand and foot, and they cannot but lend the proposal their support. We had the following conversation with a Maharaja:—

Ourselves.—Are you not at heart in favour of a statue?

Maharaja.—No.

Ourselves.—How can you then move the proposal for a statue at the Jubilee meeting?

Maharaja.—I am bound to move it.

Ourselves.—Why are you bound? What is it that binds you?

Maharaja.—You are a journalist and I cannot unfold that secret to you.

This conversation impressed us with the conviction that it is the wish of English officials that a statue should be erected to commemorate the Diamond Jubilee, and our Rajas and Maharajas must *nolens volens* accept the proposal. This compulsion in loyalty has pained us. It is not right thus to prevent loyalty from flowing in its own natural channel. The Rajas and Maharajas who proposed the erection of a statue and supported the proposal were not at heart in favour of the proposal. They did so only because they did not like to offend the officials.

But come what may, we must speak out the truth. There must not be any insincerity in our loyalty; insincerity in loyalty can bode no good to British rule. We must speak out the truth even at the cost of incurring official displeasure. The Rajas and Maharajas may contradict us, but let the public know that that contradiction will be only a device to conceal the truth. We live under the English rule, we pray for its stability and permanence. It will be a great regret if we cannot always act as the friend and well-wisher of England and boldly speak out the truth.

BANGAVASI,
May 15th, 1897.

50. The same paper does not approve of what Messrs. Gokhale and Naoroji said in course of their examination before the Welby Commission. In the writer's opinion the Indians must thank themselves for most of the evils from which they have to suffer. The English are the rulers of the country, and it is quite natural that they should try to enjoy all the advantages they can of their rule. The Indians, being a subject people, must suffer if they do not and cannot try to preserve their nationality and social integrity. Beggars as we are at the door of the English Government, we are sure to get kicked now and then if we demand political privileges. Both Naoroji and Gokhale laid stress on this policy of begging for privileges, and pointed out the defects and blots in the British rule. But all this tall talk is not likely to benefit the Indians—the poor and starving Indians. They would have been far more benefited if the passage money paid to these witnesses had been put into the Famine Fund.

BANGAVASI.

51. The same paper is sorry to learn that the Lieutenant-Governor is suffering from an attack of dysentery. The complaint is five months old, but as his services were urgently needed in this time of distress, he was compelled to work in spite of his illness. May His Honour's visit to his country improve his health, and may he come back to this country and re-assume the reins of Government.

The Lieutenant-Governor's illness.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 16th, 1897.

52. The *Dainik-o-Samachar Chandrika* of the 16th May says that the Lieutenant-Governor of Bengal will go home for six months just after the celebration of the Diamond Jubilee and Sir John Woodburn, the Home Member, will officiate in his place. We would have been much more glad had Mr. Stevens of the Board, who being a Bengal civilian feels for the Bengalis, been appointed to officiate. It is said that the breaking down of the Lieutenant-Governor's health is due to the ceaseless anxiety and pressure of work caused by the famine and the plague, and to the long-continued quarrel with the Municipal Commissioners of Calcutta. The Municipal Commissioners, however, are not, in the writer's opinion, to blame in the matter. Heavy as is the pressure of work, it could not break down Sir Alexander Mackenzie's health if it were robust enough. As *Capital* rightly observes, Sir Alexander in his advanced age does not possess that amount of physical and mental power which is required in a Lieutenant-Governor.

URIYA PAPERS.

53. The *Uriya and Navasamvad* of the 31st March is convinced that the administration of the Plague Act has struck more terror into the minds of the Hindu, Muhammadan and Parsi portions of the Indian community than the provisions of the Act itself, and questions the prudence of the intrusion of Police and Medical officers into the zannas of those portions of the Native community.

URIYA AND
NAVASAMVAD,
Mar. 31st, 1897.

54. The *Utkal Dipika* of the 3rd April is sorry to learn that the portion of the East Coast Railway, which lies within Orissa, is not properly managed, and that passengers, though they pay for their journey to one station, receive tickets for another. The writer has heard complaints against the character of Railway employes, who often ill-treat passengers.

UTKALDIPKA,
April 3rd, 1897.

55. The same paper exhorts the people of Sambalpur to appeal against the order of the administration of the Central Provinces to refuse the registration of deeds and documents written in the Uriya character by officers in charge of Registration offices.

UTKALDIPKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd May 1897.

